

The Indian Missionary Record

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Lebret, Sask.

April 1, 1941.



(Editorial, on page 6)

Church Calendar For April

- 4.—**Friday:** Seven Sorrows of the Blessed Virgin Mary.
- 6.—**Palm Sunday:** Gospel: Jesus enters into Jerusalem (St. Matt. 21:1-9). This Sunday received its name from the palm branches which the people threw under the feet of Jesus, crying out: "Hosanna to the Son of David." On this day palms are blessed and distributed to the faithful. The Passion is sung on this day.
- 10.—**Maundy Thursday:** this day commemorates the institution of the Holy Eucharist by Our Lord at the Last Supper, the night before He died.
- 11.—**Good Friday:** commemorates the Passion and Crucifixion of Our Lord. It has been a day of fasting and penance from the earliest ages of the Church, and the liturgy is of exceptional character, befitting the day of great Atonement. Black vestments are worn, the altar is covered only by a single linen cloth, and there are no lights; the bells and the organ are not used on this day of mourning. The Passion of our Lord, according to St. John, is read today.
- 12.—**Holy Saturday:**—Lenten fast ends at noon today. The blessing of the Easter candle, the holy water, the recitation of the twelve Prophecies, the singing of the Litanies of the Saints, all of which are done before the Mass, form the most beautiful rite of the Church.
- 13.—**Easter Sunday:** Day of the Resurrection of our Lord. Gospel St. Mark, 16:1-7. The greatest feast in the liturgical year.
- 20.—**Low Sunday:** Jesus appears to the Apostles.

Gospel: St. John 20:19-31.

25.—**Friday:** St. Mark, the Evangelist.

27.—**Second Sunday after Easter.** Gospel: I am the Good Shepherd. St. John 10:11-16.

30.—**Wed.** Patronage of St. Joseph.

INTER-SCHOOL CORRESPONDENCE

We quote this interesting item from the Moccasin Telegram, published at St. Paul, Alta., (Blue Quills Indian School), hoping it will stimulate correspondence between pupils of our different schools. If our readers so desire, we can publish a list of our Catholic Indian Schools in Western Canada.

One afternoon I was wondering why there were so many different names on the black-board. After the prayer our teacher told us we had received letters from other schools. We were very much surprised. She said that the letters from Fort Resolution had fallen into the water but we could read ours, only her letter was spoiled because it was written in ink. We received letters from the pupils of St. Joseph's School at Fort Resolution, where Sister Simone Lapointe is teaching now.

We also received letters from the pupils at Fort Smith, where Sister Olive Lavoie is the teacher. We are glad to hear news from the far North.

The pupils from Ile-a-la-Crosse, Sask., and Delmas, Sask., also sent us letters besides their school magazines. We are very interested in reading letters and magazines from other Indian Schools.

Our teacher had the pupils names from these four schools on the board and we were chosen to answer these letters.

The Moccasin Telegram is always very interesting, and a great favorite with our pupils here at Lebret.

FORT FRANCES, ONT.

K. of C. Mission Club News

On Feb. 25th the members of the club travelled to Bro. Alfred Bruyere's home on a sick mission, each member bringing gifts, such as groceries. Bro. Bruyere will undergo an operation very soon, and we pray God he will have a speedy recovery.

During the absence of Fr. Chatelain, Fr. Benoit was our chaplain, and he gave us a very interesting talk on his work among the Indians at McIntosh. We hope to have Fr. Benoit with us again.

On March 2nd we held a grocery bingo in the church basement; proceeds amounted to \$23.30 net. Thanks to the people of the Reserve for their splendid co-operation. The grand prize, 98 pounds of flour, was won by Bro. Louis Bruyere.

Mrs. Gabe Bruyere, wife of Bro. P. Bruyere, and mother of Bros. Chas. and Rod, had a stroke during the funeral of Mrs. A. Bruyere. The deceased was a member of the Ladies of St. Ann Society.

—Maurice Bruyere, president, K. of C.

FORT FRANCES NEWS

Jan. 19th.—The trustees presented our church with a very nice candle stand, which was placed in the centre aisle. Hearty thanks for having added new beauty to our church.

Feb. 9th.—Mrs. Cyr, an elder member of this Reservation, passed away at the O'Donnel Hospital, after spending a few weeks there. Our sincere sympathy is extended to her relatives.

Feb. 11th.—Mrs. Gabe Bruyere was stricken with paralysis. Her present condition shows improvement. Your prayers are requested, so that she will soon get well.

Feb. 16th.—A bingo sponsored by the trustees of the church was held. Enamelware was given as prizes. The receipts of the day's activities amounted to \$26.90. To all those who participated in raising this money goes our congratulations.

Feb. 14th.—A Valentine party in the girls' playroom. What a great time we had! We enjoyed giving valentines to each other. One was appointed post master, and two mail carriers. After we had apples and a lunch. We continued playing till the bell rang and we retired to bed, very thankful to the Sisters who had given us such an amusing evening.

Feb. 17th.—To our great joy our beloved Father Principal came back to take charge again of this school and mission. We hope and pray that soon he will be real well.

Feb. 19th.—Father Benoit left after replacing Father Principal for a brief time. We all thank him for his kindness and especially for the interesting catechisms. We assure you, kind Father Benoit, that you and your Missions will be remembered in our humble prayers.

Feb. 23rd.—The school boys showed their skill at acting, before a large audience, consisting of distinguished guests, as the Fathers from the parish, Mr. Couture, builder of the La Verendrye Hospital, accompanied by his wife and son, and other people from the Fort. Many of the Reserve people attended and enjoyed the concert. We thank the boys for the grand time.

Feb. 24th.—Father Lemieux arrived to take his new position as Vice-Principal. We do hope that his stay here will be a happy one.

* * *

Miss Lena Adams, a former pupil of this school, left for St. Boniface Hospital, for eye treatment. We all join in wishing her a quick recovery.

Feb. 25th.—The girls enjoyed a delightful evening in the recreation room, playing bingo, different games, dancing and singing. Apples were given as prizes. A sincere vote of thanks goes to our beloved Father Principal who assisted our party and also for buying the famous apples.

Although she enjoyed herself, Eva Morrisseau was disappointed because she missed the Johnson's Wax radio program while she was busy playing a game.

After an evening of fun we all went to bed at ten o'clock, contented and thankful to the Sisters in charge, Rev. Sister Trudeau and her companion, who were so kind to give us such happiness.

* * *

Two of our boys who joined the army last fall are reported over-seas since Christmas. We are proud of these boys because they are fighting for the rights of freedom and democracy and are giving all they have to abolish the powers of the criminal dictators.

—Margaret Bruyere, Lillian Jourdain.

MARIEVAL NEWS

As it's a real delight for us to hear about our neighbouring friends, we wish to come and entertain you in turn. In our Mission, the daily events are quite similar to those of yours. Nevertheless, we'll show you how we endeavour to make the best of our lot.

On January 4th a tea was given for the singers boys and girls, who had shown good-will in the past, especially at Midnight Mass, singing the Gregorian Mass "Deus Sempiternus." — Rev. Father Principal addressed us with a few words of encouragement — By the middle of January, Mrs. Andrew Lavallee left for Broadview Hospital, where she died shortly afterwards. — The girls' seamstress being compelled to pay a short visit to the same hospital, was pleased to learn that Ethel May Rainville, our oldest school girl, had done fine work during her absence; she proved to be a good manager, seriously performing her daily task and apt to become a skillful housekeeper.

Friday, Feb. 7th was indeed a pleasant day for us, it was a mild day and we all enjoyed our trip to Goose Lake very much. Our devoted Missionary, Father St. Jacques, left the day before and told our parents all about our picnic. We were there on time for High Mass; the boys and girls sang well and everything was fine. After Mass, we had dinner and then some of us enjoyed a visit with our parents, while others danced and played. Of course, enjoyment doesn't last for ever, so we had to come back. We got ready, loaded up the things we had and said good-bye to our parents and friends, who had been pleased to meet us. Truly, we were glad of the day we spent in such an agreeable way; we hope to have another one like that again; thus proving we are thankful for all the favors our kind Father Principal frequently grants us.

Feb. 14th.—Every one is busy planning a friendly surprise for supper time. Just listen to the merry laughter and the clapping of hands and you guess right; not one has been forgotten, even the baby-boy "Baboo" had a Valentine card from a sweet little girl-friend.

Feb. 17th being one of the greatest feasts of the Oblate Fathers, we put up a little concert in the afternoon in honour of our good and devoted Fathers. In the morning, we sang nice hymns and we all received Holy Communion during Mass, so that God may bless the zeal and devotedness of His Missionaries.

We had our Forty Hours Devotion on **Feb. 21st to 23rd.** We took turns in keeping company to Jesus in His Sacrament of Love, beseeching Him to bless all who move hold dear to us: our parents and superiors, our friends and benefactors.

To celebrate Shrove Tuesday, Father Principal gave us leave to put up an evening party, and he even gave us help to disguise some of us big girls, so as to introduce to the anxious group awaiting us in the basement of the Church, the Giant of the North, a white ghost, little dancing nigger, whilst Father St. Jacques and M. Vinet displayed a Chinese shadow entitled "A serious operation." After much fun and fright, everyone was well treated with cakes, taffy and cocoa. It was 10 o'clock before we thought of coming home, and then we were glad to jump in bed to dream about the black giant or the white ghost.

Now everything is over and we have to be serious so as to keep a holy Lent and thus please our Lord and Saviour.

ST. PHILIPS SCHOOL NEWS

Wedding of ex-pupils. We had the pleasure of witnessing another marriage of ex-pupils right in the school, that of Fortunat Tourangeau, 18, and Claire Cote, 17, both of Cote Reserve. Fortunat lead his bride to the altar at 9 o'clock on Monday, Feb. 24th, with Archie and Stella Whitehawk as bestman and bridesmaid. Father Paradis, O.M.I., blessed their marriage and said the Mass during which the children sang beautiful hymns. The altar boys were Peter Cote and Joseph Severight. A big banquet followed the ceremony, a large table was set in the decorated dining room, a great big white and blue trimmed cake stood amid dishes of all kinds. Thirty guests sat around the table. The children of Mary, who were serving, had placed a statue of the Blessed Virgin on the window facing the bride. Claire was a former member of the Society. Towards the end of the banquet Father Paradis addressed the newly married couple, expressing his delight in being able to feast two well deserving friends of the school. Our honorable guests, Mr. and Mrs. Bryant and the Chiefs of both Reserves spoke nicely on the occasion. The school presented Mr. and Mrs. Fortunat Tourangeau \$35.00 worth of dishes, cutlery, cooking utensils, and a trunk.

Shrove Tuesday. Some girls had been making some paper costumes, not knowing what they were for, but on Shrove Tuesday evening, Sister gave each of us something to wear and we dressed like different persons in Mother Goose's rhyme book: Mother Goose herself, Mother Hubbard, The Queen of Hearts, Simple Simon, Jack and Jill, Little Bo-peep, Jack Be Nimble, Jack Sprat, Mary Quite Contrary, Little Boy Blue, and Little Polly Flinders. Oh, there was also an old Witch, apart from Mother Goose's family. Well, we were all ready and everything looked good for a nice party, so Bernadette went and invited Father Paradis. While we waited for him we had a round or two of bingo. All of a sudden we saw some one at the door like an old Indian woman; we all screamed at the sight and ran to the other end of the hall. It was Father Paradis. We did not know him until he came closer and spoke to us. After that we had our program. Mother Goose's children recited their rhymes, or sang, or jiggled. Eight little Scotch girls gave a drill, and so on until late that evening. We had a lot of fun. A souvenir picture was taken and all went to bed.

—Constance Campeau, Grade VI.

Hockey. Father Paradis' puckmen made another trip to Kamsack on Wednesday, Feb. 26th, to play hockey. Well, I should say our Pee Wees played a fine game which the spectators enjoyed very much, as the boys shut out the Kamsackers 6 to 0. Then the Juveniles had their game, our boys holding the lead until towards the end of the last period, when the Kamsackers came from behind to score the winning goal. Perhaps, if the St. Philips had kept in mind exactly where the net was, they might have won that game, many wild shots should have been counters.

—Ambrose Musqua, Grade VI.

Some Professionals! We girls have never said anything about the happy time we are having on ice. Some girls are trying fancy skating. We do not play hockey, but nearly every Wednesday when the boys go to Kamsack for games, we go and skate on their rink which is a lot bigger than ours and there we have

a lot of fun. We try to play hockey, but some girls don't know how to handle a stick and when they try to hit the puck they fall or hit the girls. Well, this is our first winter of skating. It takes time to be professional. We hope that next winter we will be more clever.
—Jean Crane, Grad eVI.

LEBRET INDIAN SCHOOL DIARY

Feb. 23.—An entertainment was given by the band players, junior boys, and intermediate girls divisions. Little Gracie Lavallee and Charlie Bellegarde danced the Beer Barrel Polka, accompanied by the band; it was greatly enjoyed. The concert over, lunch was served to the children in the dining room.

Feb. 25.—Shrove Tuesday: card party in the girls' playrooms. Bill Adhemar and Sam Sayer won the boys' prizes, while Beatrice Lavalee and Alma Dumont were the winners of the ladies' prizes.

Feb. 28.—The usual Friday afternoon program was highlighted by an arithmetic match between the different classrooms (Grades V and VI). Winners: Alec Nanipawis, Alice Nanipawis, Isobel Goodwill. To conclude the program, duets, choruses, step and tap dances were ably performed. The Fathers Guy and Laviolette were present with Mother Superior. Fr. Laviolette expressed the hope that Friday programs would be continued, as they were both enjoyable and excellent training for the students.

March 9.—A picture show on the National Parks of Canada and a melodrama were thoroughly enjoyed.

March 12.—Loudspeakers, hooked on the senior girls' radio, were installed in the girls' intermediate and small playrooms. Thank you, Father Principal.

March 16.—Senior girls' concert in honour of St. Patrick.

—Sallie Rope, Gr. VII (Assiniboine).

WILD RICE

(By Boniface Grimond, Fort Alexander, Man.)

The scene takes place at Lone Island Lake, where two friends, Jean-Baptiste, an expert rice harvester, and Omer, a greenhorn, are discussing the best way to pick wild rice. Hence the following dialogue:

J. B.—Hello, Omer, I am really surprised to see you here, I never thought you would tackle picking rice for a living.

Omer—There is a beginning to anything. I am on the right track; I bought rubber boots, got some sacks and ropes.

J. B.—Did you also get a canoe, a roasting pan, a birch fanning-pan, and sticks to thresh the rice?

Omer—Do you mean to say that these are the things I need and that what I have is useless?

J. B.—Why did you bring rubber boots and sacks?

Omer—I thought I had to wade in the shallow ponds and pick rice, as one would pick blue-berries, and fill my sacks with it.

J. B.—Well, I think you do not know the first thing about rice-picking.

Omer—Then, won't you teach me how? You are a good friend of mine.

J. B.—Let us sit on this log, and I will tell you all about it. It is fortunate indeed that we met here

(Continued on page 8)

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Cum permissu superiorum.

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APRIL 1, 1941.

EDITORIAL

The Sower

The parable of the sower, as put forth by Our Lord in the Gospels, teaches us that the sower sows the Word of God, and that this seed falls on different kinds of ground, and according to the richness of the soil it produces more or less abundant fruit.

The Word of God is essentially an act of creation; as, in the beginning of times, God said: Let there be light, and there was light, every word of God is a creative work. And, even before the fall of man, the divine law of labor, of work, was promulgated by God. Immediately after the creation of man, God blessed him and said: "Increase and multiply, fill the earth and **subdue** it." (Gen. 1, 28). This word of God is fulfilled when man studies the laws of nature in order to bring to light its hidden powers and make them tributary to himself. The development of science, of agriculture, in a word, of civilization, is a fruit of the Divine Law of Labor, and the blessing bestowed upon it by God. "And the Lord God took man, and put him in a paradise of pleasure **to dress and to keep** it." (Gen. 2, 15).

Therefore, when Our Lord spoke of the sower in His parables, He ratified, in a way, this Law of Labor, in words well within the understanding power of his hearers. Our Lord even hinted at the fact that labor became painful only when imposed as a punishment for sin, when He said that part of the seed fell in thorns, other on rocky ground. That labor is painful, as a punishment for sin, is made clear from the words of God after the sin of our first parents: "Cursed is the earths for thy sake ... Thorns and thistles shall it bring forth to thee ... In the sweat of thy face thou shalt eat thy bread." (Gen. 3, 17-19). Thorns and thistles denote the resistance and hindrances of nature to the efforts of man; the sweat of the face, the oppressive fatigue resulting from longer and harder work in the heat of the day.

Jesus Himself is the best model of work. In Mark 6, 3, He is simply called a "carpenter". During His public ministry He labored from early morning till late at night. Many a time He was completely exhausted. From weariness He fell asleep in the boat; weary He sat down on Jacob's well. All the Apostles, but above all, St. Paul, give the example of unremitting toil. In spite of the solicitude of all the churches that lay upon him, St. Paul could say: "Neither did we eat any man's bread for nothing, but in labor and toil we worked day and night, lest we should be chargeable to any of you." (2 Thess. 3, 8).

When spring beckons the farmer to till the land once more, it is very appropriate to recall to one's mind these thoughts about labor. Everyone is subject to it, no one can shirk it. If any one does shirk labor he becomes a burden on the community, living on the fruits of the labor of others. The rules of Christian labor are that one must work because it is the will of God, that he must work willingly, honestly and well, that he must work in the state of grace, as Baron Ketteler says: "Just as the sap of the vine is communicated even to the tiniest branches, so grace and benediction flow out of the infinite fullness of the merits of Christ to every drop of sweat that moistens the brow of the Christian toiling in union with Jesus for God.

In these difficult times, every one must endeavour to work to become self-supporting. With the rain and sun, gardens will always grow, provided they are carefully seeded, fertilized, weeded. When God gives the earth, the sunshine, the rains, and when help is given in procuring the seed, the tools for the garden or farm, then one who neglects to do his share, who runs off to picnics, sports, etc., is not inexcusable in the eyes of his fellow men, but also guilty of non-support of his children, of his family. But there are cases worse than this to mention: What do you think of those who actually steal the potatoes which are to be seeded in the gardens? It has actually happened, and more than once.

Let every one take a firm resolution to obey this commandment of God, remembering that temporal, as well as spiritual blessings flow from it. Work has salutary effects on the body; it strengthens and develops the whole body, is conducive to good health; whereas sloth, negligence, idleness are conducive to every sin and vice.

—G. L., O.M.I.

GOD'S ACRES

At Dwight, Nebraska, each Catholic farmer reserves a one-acre plot of his land for the church. The corn is blessed every year in a special ceremony conducted by the parish-priest. At the harvest-time the corn is sold at auction to help pay off the church debt.

CHRISTIAN NAMES AT BAPTISM

While the Church has no objection to any one using any name he pleases, it has always been the custom to give the name of a saint to the child at baptism. Whatever name is chosen, be it Alvin, Wayne, Leroy or Gladstone, be sure to choose also the name of a saint for your child. Some less usual names for boys: Luke, Mark, Hubert, Urban, Dunstan, Arnold, Adrian, Giles, Wilbrod; for girls: Agatha, Agnes, Martha, Lucy, Ursula, Anastasia, Barbara, Bridget, Genevieve.



THE QUESTION BOX ?

How does the Protestant Bible differ from the Catholic Bible?

Generally speaking the Protestant Bible is the same as the Catholic Bible for the reason that the reformers of the sixteenth century got their Bible from the Catholic Church. There was no one else from whom they could get it.

Two differences, however, may be noted. First, there is a difference of translation in a great number of passages. Where scholars differ in their rendition of the same texts, as they do hundreds of times in the course of the Bible, only the Church set up by Christ Himself for that very purpose is competent to decide. Secondly, the Protestant Bible omits the deuterocanonical books, often called the Apocrypha, from the Old Testament. These books are Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and First and Second Machabees. If one is justified in omitting these books from the Bible, there is no valid reason why others may not be omitted also. Apart from the authority of the Church, one might just as well go right on and omit them all: Either all of them are inspired, as the Catholic Church contends, or none of them. That the Apostles of our Lord considered the Apocrypha as truly inspired as the rest of the Old Testament is evident from the fact that there are over a hundred quotations and allusions to the deuterocanonical books in the New Testament.

Is there any evidence that men really have a Guardian Angel in the Scriptures?

Yes, for in the twelfth chapter of the Acts, we are told that St. Peter was delivered from prison by an angel; and when St. Peter came to the place where the Christians were gathered, they could not believe it was he, but said, "It is his angel." Indeed, Jesus speaks of the angel who guards over little children. Despise not one of these little ones, for I say to you that THEIR ANGELS in heaven always see the face of my Father who is in heaven."

Angels are represented to us in different forms. What is their form or figure?

Angels have neither form nor material figure. They are pure spirits created by God in such a way that they exist without having to be united to a body. They are represented to us with bodies to help our imagination, and because they have appeared thus on many occasions to men, as we read in Sacred Scripture.

What are the particular duties of parents toward their children?

Parents are bound to love, support and maintain their children; to attend to their education, especially their religious education; to keep them from occasions of sin; to correct their faults; to set a good example for them; and to help them embrace the state of life to which God calls them.

* * *

The Indian Missionary Record will endeavour to answer questions submitted by its readers.

THE BIBLE HISTORY IN SAUTEUX

VI.—The Wedding Feast at Cana
(John II.)

Nisso kun metas ki nagatamowat Jourdainisibi, watikendiwad ki wigongewak Canaing, Galilewaking. Marie Jesu ogin ima ki widjihiwawan, kaye win Jesus ki wigoma tako o kikinoamaganan. Cominabo dac ki nondesse. Ogini Jesus o ki ikon "Kawin jikwa cominabo ot ayassinawa". Oho Jesus o ki iji nakwatawan: "Ikwe, anin eji nandawandanawyan? N'gisissokani-tipahigan kawin maci otcitcissessinon." Oho dac ogini o ki inani pemattakenit: "Ke inineg kakina totamowik". Ni ima dac atebanin ningotwasski kitci assiniwinaganan, apatjitowad Judawiniwok tci pinihisowad nijo tipahopan kema nisawe tipackinegin pepejik. Jesus dac anokiagman oho o ki inan. Nipi ondji mockineoatok one onaganan.

Winge dac o ki tetapitawibatona. Oho minawa Jesus o ki inan: "Ondji gwabaamok jikwa kayekijiwitawik wikonge-okima." Mi ka iji ijiwitawad. Picimak iko gwetcipitang aha wikonge-okima iw nipi cominabong ki iji meckutjiticikatenik kikendansik ande ka ondinamowind, ana kikendaminin ini anokihaganan ka ki gwabahaminin, cemak weckikwewenit o ki nandoman kaye oho o ki inan: "Kakina awyia mamawi wenicicik cominabo akawe minahiwe, ambe wayikomindwa aja eni monjitowadjin, nond enendagwatinik minahawak; kin dac win, wenincicing combinabo, oho api minik, ki ki tajiganawendan.

Mi sa ihi nitam Jesus o mamanda-totamowin. Kanaing Galilewaking ki taji totam. Mi ima ki ondji wabandahiwe o kitciwawisiwin, ambe o ki tebwetakenimikon o kikinohaganan.

(To be continued)

THE DOOR

When Holman Hunt painted his famous picture of "Christ Knocking at the Door", he was very anxious to get the opinions of other artists about it. A few days before it was to be hung in the Academy, he invited a large number of the more prominent artists to his studio. They were enraptured. The conception of the Christ was wonderful. The critics were loud in their praises. Not a derogatory note was heard. Finally Mr. Hunt said, "Ladies and gentlemen, I did not call you here for the sake of approbation. I want constructive criticism. The picture is not perfect. There must be something about it which might be improved. Won't you please criticize it?" No one replied. All were under the spell of the portrayal of the pictured Christ. Mr. Hunt appealed again. This time a young artist, with long hair and a flowing Oxford tie (which are the marks of egotism) said: "Pardon me, Mr. Hunt, but I see a very serious mistake in your picture."

"What is it?" eagerly asked the great artist.

"Why," said the young man, "have you omitted to paint a handle upon that door?"

Holman Hunt very reverently bowed his head and quietly answered: "Young man, the door at which Christ knocks can be opened only from the inside."

(From the Catholic Neighbors)

Mrs. Silvie Thomas, a full-blood Indian living near Idabel, Okla., claims to be the oldest Indian woman alive. Her age is given as 114. She never misses Sunday attendance at church.

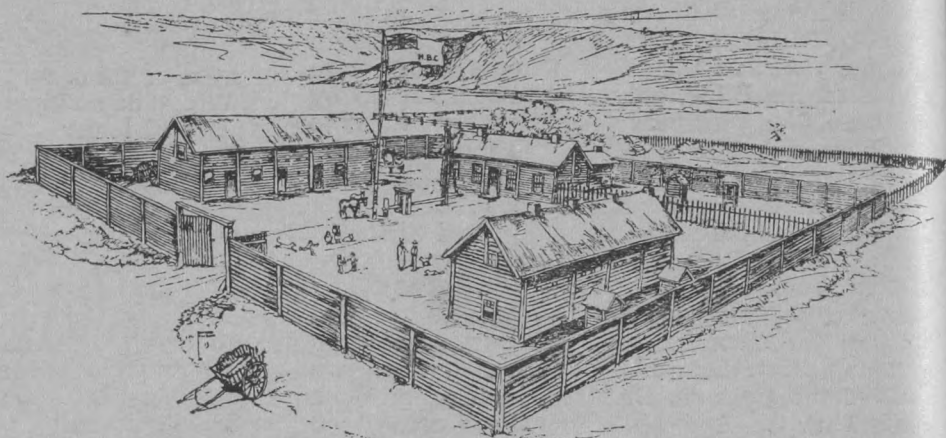
THE VALLEY OF QU'APPELLE

In Southern Saskatchewan lies a chain of lovely lakes, flowing one into the other, through the Qu'Appelle River. The river and valley derive their name from an old legend made immortal by Pauline Johnson, (Tekahionwake), the Indian poetess. She tells in verse of an Indian maid, who called over the waters of the lake to her French lover, who answered: "Qu'Appelle?" that is: "Who calls? This name is kept also in the Indian name of one of the Fishing Lakes: "Katepwe."

In 1874, Fort Qu'Appelle was not only an important fur trading center, but it became a headquarter for the Royal North-West Mounted Police, who carried law and order in the wilderness.

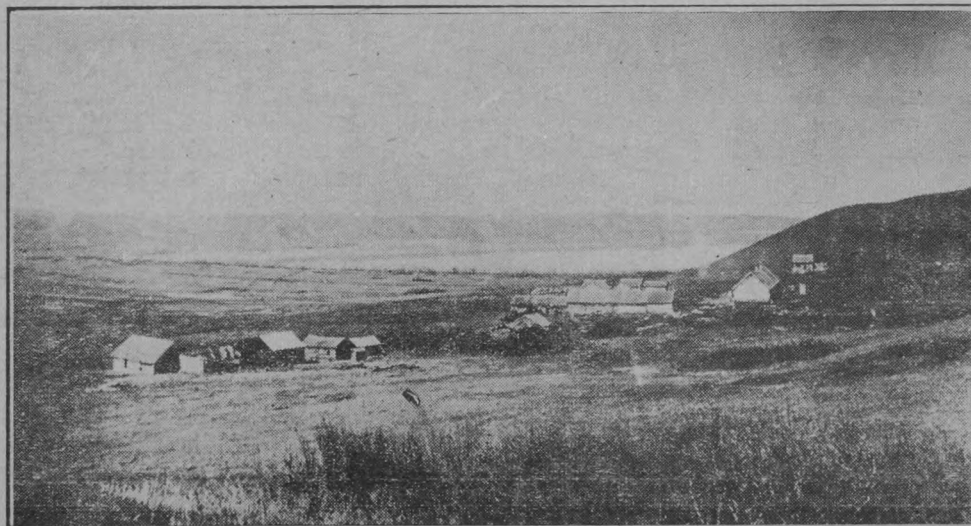
Back in 1858 Professor Hind, of Toronto, made an exploring expedition up the Assiniboine and Saskatchewan rivers, and early in September came to the Qu'Appelle Valley. Of this he writes:

Fort Qu'Appelle
in 1867



The Valley of Qu'Appelle is a picturesque and romantic spot, replete with traditions of the early days of the West. The first mention of it in history is made by La Verendrye, a Montreal trader, who in 1738 made a tour of the western prairies. He travelled from the Missouri river to the Assiniboine, and then through the Qu'Appelle. In those days the buffalo was the staple food of the Indians, and from it the Indian derived all the necessities of his simple life. The furs of the animals were worn as robes and blankets, the skins were tanned and used as covering for their tipis. With the advent of the white men, the demand for buffalo robes became very great, and trading posts were established to supply food and other goods to the hunters and travellers. One of these posts, operated by the Hudson Bay Company, was situated along the Qu'Appelle River, and was called "La Belle Qu'Appelle" (The beautiful one who calls). This is now Fort Qu'Appelle.

"The Qu'Appelle Mission is situated between the second and third Fishing Lakes. The situation is beautiful; here the Qu'Appelle Valley is a mile and a quarter broad, and 250 feet deep. Both north and south a vast prairie extends, fertile, inviting, but treeless on the south, and dotted with groves of aspen on the north. Most beautiful and attractive, however, are the Lakes, four in number, and from the rich store of fish they contain, are well named the Fishing Lakes. A belt of timber fringes their sides at the foot of the steep hills they wash. Ancient elm-trees with long and drooping branches bend over the water; the ash-leaved maple acquires dimensions not seen since leaving the Red River, and the Mesaskatomina (saskatoon-tree) is no longer a bush, but a tree 18 to 20 feet high and loaded with the most luscious fruit."



R.N.W.M.P.
Headquarters and Buildings,
Fort Qu'Appelle
1885



Father Hugonard and
Indian Children
at Lebret,
1885

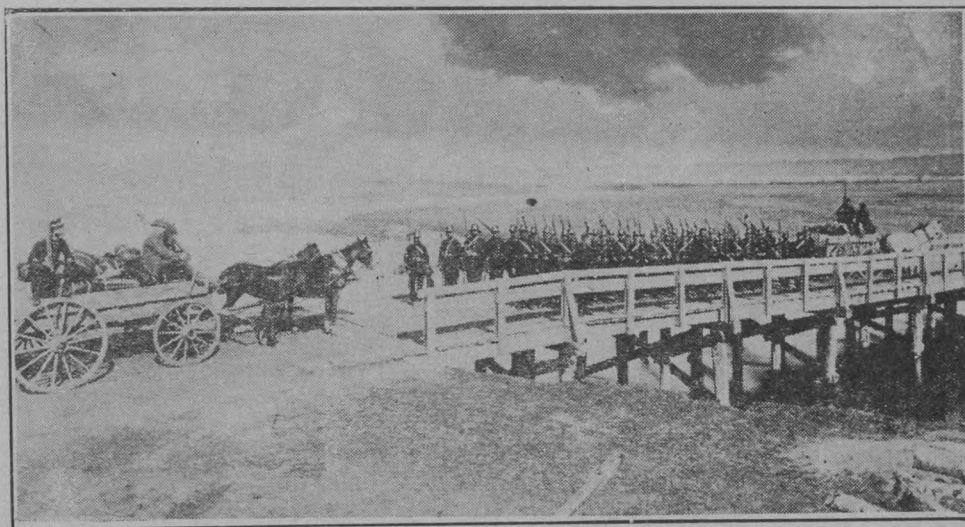
While the Church of England founded a mission at Fort Qu'Appelle in 1857, the Roman Catholic Church was also quick to see that the Qu'Appelle Lakes offered a strategic point. The lakes were a favorite haunt of the Indians, and true to their custom, the Missionaries, in their endeavour to christianize the Indian, sought him on his own lands. In 1865 Archbishop Tache selected Lebret as a suitable site. Not only was the present mission home built under his direction, but was designed by him. In 1884 the Industrial School was built and the Indian children instructed by Father Hugonard, O.M.I., assisted by the Grey Nuns of Montreal.

It was also in Fort Qu'Appelle, where in 1885, General Middleton's troops stopped during the second Riel rebellion. In a corner of the McDonald estate still stands the little stone cabin where Middleton had his headquarters before his troops started for Batoche, in northern Saskatchewan, to quell the uprising.

A period of immigration and agriculture began, and the surrounding country developed quickly. At Fort Qu'Appelle today there is a thriving town; it has a Sanatorium, an Indian Hospital. At Lebret, a large stone church was erected, the Indian school, rebuilt in 1936, is the home of over 250 Indian children, and a Seminary for the Oblate Missionaries stands on the southern shore of Mission Lake. Summer resorts attract thousands of tourists yearly; and there are beautiful drives around the lakes, pleasant gardens radiant with flowers. At night myriads of lights blaze in the valley where there was once only the silent light of the moon and stars, and the slowly rising smoke of the camp-fires.

And while bombers and training planes fill the sky with their droning, we can still hear the soft, still voice of the ancient legends of the tree, of the two

Middleton's Troops at
Fort Qu'Appelle



As the buffalo became exterminated there came a transition, the breaking between the West of the red man, and the West of the pale face. The numerous tribes of Crees and Sautaux surrendered around 75,000 square miles of territory, in the Qu'Appelle Treaty, (Number Four). The treaty took place from Sept. 9th to the 15th, 1874. A monument, erected at Fort Qu'Appelle, commemorates the event.

maidens, the story of the man lying on his side, and the words of the immortal poem of Tekahionwake:

"I am the one who heard the spirit voice,
Of which the paleface settlers love to tell;
From whose strange story they have made their choice
of naming this fair valley the Qu'Appelle."

—G. L., O.M.I.

(Cuts in these 2 pages courtesy of Valley Echo)

CATHERINE TEKAKWITHA

19. Winter Hunting Party

Jesus has sanctified all our life. The same mission is performed by his saints, or rather, Jesus sanctifies the different ways of living in all his saints. The story of the Church is invisible in her important task, for it will be only in heaven that we will understand that, through every Christian, Christ has sanctified (sacrifice means to consecrate, pertaining to God, divine) the whole universe and the life of its inhabitants; in heaven, at the consummation of time, everything will be offered to God the Father as an immense offertory.

Fr. Cholenec, in his notes, said that it was fortunate that Catherine went to one of these famous hunting trips to show how christian a life one could live on those trips.

Tekakwitha did not wish to go. For her, two months in a hunting trip meant a long absence from the Blessed Sacrament, far away from daily Mass. Another secret reason of hers was that it was too comfortable. In the village in winter, there was no good meat, no adventure, no excitement, but the daily routine. In the forest, it was but a glorious life of liberty and good meals on moose meat, a real feast. Usually the Indians had kept a great wish for those trips. Christians, however, had given up the immorality of paganism, when hunters used to leave their village for a very loose life, where no witness could criticize their filthy conduct. But our new Christians were not all heroes and they appreciated a little relaxation from their regular and strict practices followed at the mission: more liberty, healthy trips, the excitement of hunting; then the real banquet on fresh meat, all that was not to please Catherine, who was too fond of doing penance. She never refused to work, and the last thing she wanted to do was to affect singularity. So, she went away with a small party in which she accompanied her sister and brother-in-law.

However, the christian hunters never failed to say their prayers. They had little strings with knots which permitted them to keep track of the holy days and the days of fasting. Yet this could not satisfy Catherine's thirst of penance. She was very clever to find new mortifications, and to conceal them. Once her sister caught her walking without moccasins in the snow, a little behind the others. In the morning, very early, when everybody in the camp still slept, she used to rise and go in the woods where she had managed to build a little oratory in a glade of evergreens; with two sticks she had made a cross, and there at dawn she prayed, and in thought followed the Mass then celebrated at Caughnawaga. This devotion did not prevent her from doing her share of work, fetching the wood, hauling water, dressing the meat, preserving the skins, and so on. As much as possible, on Wednesdays and Saturdays, she fasted. If anybody noticed that she did not have her breakfast, and invited her, she would never refuse, though secretly she managed to sprinkle ashes on her meat. When the men were hunting and the women were idle, she knew how to stop them from gossiping and slandering. She hated to hear people tearing to pieces the reputation of others and she asked the women to recount one another the stories of the saints, especially of the martyrs. From time to time they sang the beautiful hymns learnt at the mission, for all the Indians are

very fond of singing. And during this time, needles were busy decorating moccasins and Indian dresses, or making wampums.

By Palm Sunday, the hunting party was back home and Catherine had the time to prepare her second Communion for Easter. She was also busy with the work of the Confraternity of the Holy Family, teaching Catechism and visiting the sick.

—Fr. Guy, O.M.

(To be continued)

WILD RICE

(Continued from page 3)

Omer—How is this? today. I have saved your life.

J. B.—Don't you know that the rice fields are boggy, and had you waded in the water, you would have been sinking in the mud, and with no one to help you, you'd never have been able to pull yourself out.

In picking rice we usually go in pairs, in a canoe, one paddling, and the other sits at the stern of the canoe. The rice-picker holds two tapered sticks, about 2 feet long, and bends the rice-stalks with one of the sticks over the canoe, and with the other stick threshes the grain. The grain is hauled ashore and put in a bin, usually 5 by 8, and 3 feet high, made of small logs. There we let it ripen for a few days, before it is roasted. In the old days, the Indians used to dance the rice: this means that they roasted it and then made pot-holes in the ground and lined them with grass mixed with clay, and filled the holes with rice. Then the Indians used to dance over it, in order to finish it. This process used to take four or five hours to finish 100 pounds. Nowadays the rice is not "danced", but a special machine has been invented to process the same quantity in half an hour.

To parch the rice, we use a roasting pan, made of tin, with two handles, and there it is kept constantly in motion with a small hoe, and dried until it stops steaming in the pan. If the rice begins to pop, then we must empty the pan on a tarpaulin, to let it cool before it goes into the finishing machine. The machine winnows the chaff from the grain, and then the rice is ready for the market. Rice cannot be dried in the sun, because it becomes too dry, and it crumbles to a powder when passed through the finishing machine.

Omer—Thanks a lot for your explanations. I think I will go home to put away my rubber boots, and then I will try my luck at picking wild rice.

J. B.—Well, if you do as I told you, you will be successful, and you can, in this way, earn quite a bit of money for yourself and your family.

What reason, like the careful ant, draws laboriously together, the wind of accident sometimes collects at a moment.

Accuracy is the twin brother of honesty. Inaccuracy, of dishonesty.

That which we acquire with most difficulty we retain the longest. As those who have earned their fortune are commonly more careful of it than those by whom it may have been inherited.